THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: e will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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VIEWS OF "MORMONISM" AND THE "MORMONS."

VIEW II.—THE "MORMON" EMPIRE-FOUNDERS.

Behold, the empire-founders of the latter-days
Their mighty and stupendous work begins;
And dying nations yet shall catch its rays,
And poet-tongues the wondrous acts shall sing.
See, now, the promised, destined, chosen boy,
Who shall to manhood's mightiness attain!
And startled millions, wondering, soon shall cry,
Great empire-founding Israel's come again!

Having opened our views, by introducing "Mormonism" and the "Mormons" as "the wonder of the age," we will take our second view of this "strange people in their character of EMPIRE-FOUNDERS. Whether this character fits them or not will be seen as our views of them multiply and open before us.

It is unquestionably an ambitious title that we have given to the Saints, and a high destiny that we claim for them in the character of empire-founders. But we cannot understand this people, nor their religion, nor their instincts, nor their mission, nor their destiny, nor the spirit that moves them, nor their actual history, unless we view them in that character which so nicely fits them—namely, their character of empire-founders.

To view "Mormonism" as a mere system of theology and belief, or to measure the "Mormons" according to the multitudinous sects that have sprung up in this and other ages, is to look at the subject from a point of view that takes in next to nothing of its immensity, and brings the Saints to a rule of measurement that is altogether unfitting to them. To look upon their stupendous religion and wondrous faith as made up merely of a few dead forms, venerable church ceremonies, professions of belief, and popular sanctimoniousness, which about make up the sum of the most approved religions of the day, is to take an altogether false view of "Mormonism" and the "Mormons." To interpret their conversions according to the most approved sectarian notion of getting converted but very imperfectly renders the "Mormon" philosophy of being born again and becoming new creatures. That old things do pass away, and all things become new to them, and that they are in many senses as if born again, to live their new and peculiar life, there can be no question; and they have from the beginning been looked upon as a strange, peculiar, unlike-everybody-else kind of people, as much so as if they were beings of another world.

They do in fact, then, become as new creatures; but in their religious character they bear very little analogy to the orthodox churches of the day. While they estimate the present Christian nations and sects at a rather low rate, and cherish a certain repugnance to the very thought

of being classified as pious people, according to the specimens of sectarian Christendom, yet they consider themselves religious to the last degree. In fact, according to their own peculiar type, they are essentially a religious people, with a religious object of life, a religious mission to the world, a religious work to perform, and a religious destiny to work out; and so entirely are they of a religious type, that all the affairs of their lives, even to the drawing of a handcart in emigration, or plowing up the soil of new settlements, are summed up by them as so many items of their religion, and so many parts of their service towards God in the accomplishment of the great work which he has given to them to perform. In their religious character, the following illustrative passage of the Apostle Peter may be happily applied to them:—

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

Indeed, the majority of the Latter-day Saints would make no hesitation in affirming that the above passage will fit them much better than it did their ancient brethren and sisters, the Saints of former days. Not that they would claim to be better than their brethren and sisters of former days: but they would decide that the description of Peter is more applicable to the Saints now than it was eighteen centuries ago. Doubtless they are correct; and were Peter and the Saints of his day now on the earth, taking part with their latter-day brethren and sisters, to work out the latter-day mission, and build up the latter-day kingdom, both he and they would decide that, with a much closer and more literal application, he could declare them to be "a chosen generation, a royal priesthood, an holy *nation*, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light;" and he could now also add, who hath called you unto the marvellous work of building up the millennial kingdom, and to the unfolding of a divine and ultimately universal empire.

Nor must it be imagined that the Saints look upon this view in the spiritualizing light of modern theology, in which facts are lost and realities explained away and converted into meaningless nothings. They would apply the descriptive passage of Peter, with the above additions, in the most literal and matter-of-fact sense possible.

We must, then, consider the Saints in a different type of religious character to that of the numerous sects of modern Christianity, who, although being of many varieties of faith and broken into a thousand fragments, have the same common type of religious character. We must classify the Saints according to another type of religious character, measure their religion by a far more gigantic standard, look upon their operations from an immensely broader side of view than that of a mere sect, understand the spirit that moves them to be beyond comparison more powerful and divine than those spirits which agitate the sectarian bodies, and look upon their work and destiny to be altogether greater than the work and destiny even of all the religious communities of Christendom, from the Church of Rome to the last fragment of dissenting Protestants.

In taking views of "Mormonism" and the "Mormons," the thoughtful observer will soon discover that this "peculiar people" must not be measured by the ordinary rule of religious communities, but must be given a far higher classification, and considered in a much broader type of character than that of a mere religious fragment. A social philosopher, after a competent study of his subject and a careful investigation of their rise, progress, developments, and history, would pronounce their type of character to be essentially *national*, and to involve in its very being the germs, growths, and unfoldings of the national genius. He would pronounce the community from its very birth with only six members to be in fact a nation, and not a mere religious body. It is true he would see the community at its birth a very small new-born nation, yet in fact a nation. Even as he would look upon a new-born male infant as the type of the future man, and could imagine that tiny, new-born man to embody a great master-spirit destined in his manhood to move the world, and become the soul of a new empire and a new order of things, so he could see in that new-born community of Saints the type of a nation. As he fur-

ther studied the character of this new-born nation, and followed it through a few stages of its growth, he would discover it to be a type of the highest national order; and if he was a prophet as well as a philosopher, he would be moved to predict for it a wonderful destiny as a growing, rising, dominant empire of the future. In fact, he would classify "Mormonism" as an empire-founding religion, and rank the "Mormons" as religious empire-founders of the first order.

A social philosopher who had thus studied the subject of "Mormonism" and the "Mormons," and followed this wonderful and peculiar people through the stages of their growth and eventful history, would decide that the community of Saints must not be viewed as one of the churches or fragments of the old, worn-out, sectarian Christendom, but must be viewed as a young, vigorous, fast-growing religious empire of a new Christian dispensation; in fact, that it must be viewed as the soul of the future new world and unfolder of the divine latter-day civilization and kingdom. Such a man would decide that, though a very peculiar people of the theocratic type, and full of a powerful wonder-working faith, the Saints are not a lot of fanatics built up upon old superstitions and traditions of ages. He would moreover see that they are converted and moulded into a community, and moved onward through the stages of their eventful growth towards their stupendous destiny, by a spirit very different in its kind and in its operations to those many fanatical sectarian spirits that are abroad in society, as seen in those spiritual manifestations, delusions, and promiscuous revivals so common in America and England. Be the spirit that moulds and moves the "Mormon" community of what kind it may—be it good or bad, which has so wonderfully, and which will still more wonderfully manifest itself,—be the relative order of that spirit higher or lower than any other spirit of the times, there is one fact which even the most antagonistic or sceptical must acknowledge—namely, that the spirit associated with "Mormonism" and the "Mormons" moulds its elements into a solid, wonderful organization, cements its members in a union which even the most desperate efforts of extermination has been unable to dissolve from the birth of the community to the time the United States attempted to break for ever the body and union of the Saints, and in fact a spirit which travels neither to religious, social, nor national disunion, but which travels on the great high road of national growth—travels up the path of empire-founding. It is not, however, the design of this view to show the meaning and force of the spirits, influences, and tendencies of the present society to national dissolution, social non-familyism, and religious sectarianism, nor, on the other hand, to draw comparison between such and the tendency to organization, brotherhood, patriarchalism, and social and national growth, as illustrated by the community of Saints. We simply here refer to these points to show the character of the "Mormons" as empire-founders, and the tendency of "Mormonism" as an empire-founding religion.

In consequence of not understanding and properly appreciating the Saints' peculiar type of character, and not looking at their religion from a proper point of view, they have appeared to the religious world strangely unlike the popular ideal of a religious community; and "Mormonism" has often been spoken of as a strange mixture of the religious and secular element. Of course, in speaking of this "strange mixture," the would-be-knowing ones sprinkle it bountifully with such expressions as "fanaticism," "worldly shrewdness," &c. But these descriptive marks of the "strange people" and their "strange religion" are only so many signs that the Saints belong to the national type. Their organizations, growths, and operations embrace not only the ecclesiastical order and spiritual element, but involve also all the elements and conditions of social and national existence. This "strange mixture" of the religious and social elements shows signs of the tendency of the community of Saints to a national being, impressed with all the features of the national type, and putting forth the varied and numerous manifestations of national life and activity. But these would-be-knowing ones, who talk of the "strange mixture" of the religious and secular elements of "Mormonism," are such poor social philosophers as not to realize that all these strange signs and "peculiar features" of the community of Saints are in reality so many signs that they belong to the national type, and that

they possess the spirit and instincts and show the manifestations of religious empire-founders. But whether the language and force of those signs be appreciated or not, they are strong evidences—aye, positive proof that the Saints *do* belong essentially to the classification that we have given them. Of the Church of Latter-day Saints it might with much force be said, That Church was *born* a *nation*, and in its maturity and ultimate course, will involve national maturity and a national destiny.

We are aware that neither the Saints nor their religion will measure by the measurement of a sect, and the majority of sectarians will consider them a strange unlike-other-religious kind of people. But this is also so much evidence that the Saints and their religion belong to a different order of religious classification; and we pronounce their type, as a religious community, to be a national one of the highest order.

The specific order to which the community of Saints belong is the theocratic order. In this we cannot fully and specially view the Latter-day Church of Saints as a theocracy; but we will mark their specific type of character before closing View II. of "Mormonism" and the "Mormons."

The community of Saints, then, belongs to the theocratic order. A theocracy is a divine nation, or a nation of divine origin. It embraces the entire people; and in its constitution there are families, patriarchal institutions, marriage relations of the sexes, social systems, social life, and social relations, ecclesiastical orders and services, national institutions and administration, and, in fine, all that can be said to properly belong to a nation of divine origin. At the head of such a nation is God; and Prophets and Priests and Elders are the Lord's mouthpieces and servants, and the lawgivers and judges and rulers of the nation.

The Israelites in the days of Moses represented theocracy; and in that religious community of the highest order there was the same strange mixture of the secular and religious elements, and the same peculiarities which characterize the community of Latter-day Saints. This latter-day theocracy, then, is of just such a character as the theocracy of ancient Israel. Hence the building up of cities and temples, their gatherings into one body, creating new settlements, founding states, migrating across seas and land,—in ships, drawing handcarts, or driving waggons,—or cultivating the earth and making the wilderness as a fruitful field, and the desert the abode of civilization and industrial activity, are all so many parts of the religious life and duties of the Saints, and so many developments and features of "Mormonism." All these of course make up that strange mixture of the religious and secular elements which to many is a strange problem, having to them such an unreligious-like appearance. But all these strange features and "Mormon" developments and peculiar religious life show the theocratic type, and are so many signs that the "Mormons" are religious empire-founders, who are fast working out their mission of building up a theocratic nation.

The Saints will not compare with any of the fragments of modern Christendom; but they do strongly resemble the empire-founding Israelites; and their religion is like that which came from their divine lawgiver, Moses, and of which Priests, Elders, and Prophets were pillars and ornaments. But we will leave the strong likeness between Former-day Israel and Latter-day Israel, to be more fully brought out in a future view, and close by affirming that no people, from the beginning of human society, ever manifested so strongly the instincts of empire-founding as the Latter-day Saints, nor any people whose history so strongly illustrated it, or who travelled to it so fast. In this affirmation we do not even except Israel of old, whose very religion, genius, mission, and destiny were comprehended in religious empire-founding.

Optical Delusion.—Hold a paper cone with its small aperture directed forward, and its base against one of the eyes, having it so supported as to rest between the thumb and hand. On directing both eyes forward to a distance, the hand will appear as if perforated through the centre, and distant objects will seem to be seen by the eye immediately behind the hand, as if a hole had actually been bored through it.

HISTORY OF JOSEPH SMITH.

(*Continued from page 8.*)

[March, 1844.]

Tuesday, 5th. I saw Hiram Kimball at Bryant's store, and gave him a lecture on his resisting the ordinances of the city, by telling the captains of the steamboats they need not pay wharfage, &c.

Rode out with Emma.

At two, p.m., met with the City Council. I copy the minutes:—

"SPECIAL SESSION.

March 5, 1844, 2 p.m.

Names of members called. Quorum present.

Mayor stated that he had called the Council, because that when the Wharfmaster called on the steamboats for wharfage, the officers of the boats declined paying, assigning as a reason that Hiram Kimball and —— Morrison had told them that they owned the land, and they need pay no wharfage to the city; and he called the Council to know their views on the subject, as he had told Hiram Kimball that he should see the ordinances executed; and if the boats did not pay, he should blow them up and all those who upheld them in resisting the ordinances. 'Every measure is taken to palsy the hands of the officers of the city; and I want to know how to remedy the evil, or whether I shall abandon the ordinances, &c.'

Alderman Harris said that it was the Mayor's duty to enforce the ordinances of the city, and that no man has a right to build a wharf without leave from the City Council.

Councillor Phelps suggested the propriety of licensing those who owned wharves to collect a tax for the landing of the boat.

Alderman Wells concurred.

Mayor said the land on the water's edge was a street.

Alderman Wells suggested the propriety of having the street worked as soon as may be.

Councillor Phelps said, if Water-street extended round the city, then Kimball had been constructing a nuisance.

Mayor spoke in explanation, and said that Kimball said, if the city would make a wharf, he would give up what he had done.

Councillor O. Spencer said he wished the Mayor to execute the law of the city.

Councillor B. Young concurred.

Councillor W. Phelps proposed that Water-street be worked the whole length.

Councillor Taylor said, 'I go in for executing the laws of the city.'

Marshal stated that Morrison said he had a bond for a deed to low-water mark, and the city could not take his personal rights, and he objected to the boats paying wharfage.

Councillor O. Pratt said, if Kimball or Morrison or any one else has built wharves since that street was laid out, they could get no damages.

Councillor Daniel Spencer considered the ordinance passed good, and it ought to be enforced.

Councillor H. Smith believed it was our duty to stand up to the ordinances.

Motioned by B. Young that the City Council instruct the Mayor to order the Supervisor to open Water-street from Joseph Smith's store north to the north line of the city.

Councillor Phelps approved of the motion, that the road might be cleared from rafts, and the rafts might also pay license.

Councillor Warrington said the upper stone-house was in the street.

Mayor said that was the greatest nuisance there was in the street.

Councillor O. Spencer was in favour.

Motion carried unanimously.

The Governor having refused to issue commissions to the Aldermen elect of the city, Councillor Whitney inquired who were Aldermen.

The Mayor explained that if the Governor refuses to grant a commission, it does not disqualify the officer elect from acting in his office; consequently, there is no virtue in the commission, but the virtue of the office consists in the election.

Councillor Young thought they were Aldermen all the time or none of the time.

Mayor said he wanted all the Aldermen to be added to the City Council.

Alderman Wells said he considered the election made the Aldermen, and not the commission.

Mayor said if he had been elected Alderman and filed his bonds, he would act as Councillor and Magistrate."

Noah Packard sent a memorial to the Governor, Senate, and House of Representatives of Massachusetts, his native State, setting forth in detail the suffer-

ings of the Saints in Missouri, and their expulsion from that State.

Wednesday, 6th. Went to my Office, and thence with brother Phelps to Mr. Bryant's, to see him about his uniting with Hiram Kimball and others to resist the ordinances of the city.

The *Neighbour* publishes the name of James Arlington Bennett as candidate for Vice-President.

Thursday, 7th. A splendid day; wind from the south-west.

MINUTES OF A GENERAL MEETING.

[Reported by Elders Willard Richards and Wilford Woodruff.]

"A vast assembly of Saints met at the Temple of the Lord at nine o'clock, a.m., by a special appointment of President Joseph Smith, for the purpose of advancing the progress of the Temple, &c.

The Patriarch, Hyrum Smith, was present; also, of the Twelve Apostles, B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, W. Richards, W. Woodruff, John Taylor, and George A. Smith; also the Temple Committee and about eight thousand Saints.

A hymn was sung by the choir; prayer by Elder P. P. Pratt, when another hymn was sung.

Patriarch Hyrum Smith took the stand and said, 'The object of the meeting is to stir up your minds by way of remembrance. It is necesary to have a starting-point, which is to build the Temple.

With the assistance of the sisters, we expect to get the nails and glass; and with the assistance of the brethren, we expect to do the rest. I will proclaim in public and in private that the sisters bought the glass and nails by penny subscription. Choose ye this day whom ye will serve.

We shall call upon this vast multitude for a donation to buy powder and fuse-ropes to blast the rocks in the quarry. We want the brethren to at least do as much as the sisters.

We do not intend to finish the Nauvoo House this season, but to take all the hands and finish the Temple this summer, or the walls of it, and get the roof on by December, and do off the inside next winter; and about a year from this spring we will dedicate it.

We can do anything we undertake. We have power, and we can do great things. In five years to come the work will progress more than it has done for ten years past.

Isaiah said we should perform 'a marvellous work and a wonder.' I don't wonder he said so, if he saw this vast multitude; and I think this people is abundantly able to build this Temple, and much depends upon it for our endowments and sealing powers; and many blessings depend upon it.

President Joseph Smith then arrived, took the stand, arose, and after requesting Orson Pratt to come to the stand and take his post, said—

I do not know whether the object of the meeting has been told you or not. I apologize for not coming sooner.

I have had so much on my mind since I saw you, that I hardly know where to begin or what to say; but one of the grand objects I had in view in calling this meeting was to make a few remarks relative to the laws and ordinances of the city and the building of the Temple.

The reason I want to speak of the city ordinances is that the officers have difficulty in administering them.

We are Republicans, and wish to have the people rule; but they must rule in righteousness. Some would complain with what God himself would do.

The laws or ordinances are enacted by the City Council on petition of the people; and they can all be repealed, if they wish it, and petition accordingly.

At all events, the people ought not to complain of the officers; but if they are not satisfied, they should complain to the lawmakers by petition.

I am instructed by the City Council to tell this people that if there is any law passed by us which you dislike, we will repeal it, for we are your servants. Those who complain of our rights and charters are wicked and corrupt, and the Devil is in them.

The reason I called up this subject is, we have a gang of simple fellows here who do not know where their elbows or heads are. If you preach virtue to them, they will oppose that; or if you preach a Methodist God to them, they will oppose that; and the same if you preach anything else; and if there is any case tried by the authorities of Nauvoo, they want it appealed to Carthage to the Circuit Court. Mr. Orsimus F. Bostwick's case had to go to Carthage. Our lawyers will appeal anything to the Circuit Court.

I want the people to speak out and say whether such men should be tolerated and supported in our midst; and I want to know if the citizens will sustain me when my hands are raised to heaven for and in behalf of the people.

From this time I design to bring such characters who act against the interests of the city before a committee of the whole; and I will have the voice of the people, which is republican, and is likely to be the voice of God; and as long as I have a

tongue to speak, I will expose the iniquity of the lawyers and wicked men.

I fear not their boiling over, nor the boiling over of hell, their thunders, nor the lightning of their forked tongues.

If these things cannot be put a stop to, I will give such men into the hands of the Missouri mob. The hands of the officers of the city falter and are palsied by their conduct.

There is another person I will speak about. He is a 'Mormon'—a certain man who lived here before we came here: the two first letters of his name are Hiram Kimball. When a man is baptized and becomes a member of the Church, I have a right to talk about him, and reprove him in public or private, whenever it is necessary, or he deserves it.

When the city passed an ordinance to collect wharfage from steamboats, he goes and tells the captains of the steamboats that he owned the landing, and that they need not pay wharfage.

I despise the man who will betray you with a kiss; and I am determined to use up such men, if they will not stop their operations. If this is not true, let him come forward and throw off the imputation.

When they appeal to Carthage, I will appeal to this people, which is the highest court. I despise the lawyers who hag on lawsuits, and I would rather die a thousand deaths than appeal to Carthage.

Kimball and Morrison say they own the wharves; but the fact is, the city own them, sixty-four feet from high water mark. From the printing office to the north limits of the city is public ground, as Water-street runs along the beach, and the beach belongs to the city, and not to individuals.

Another thing: I want to speak about the lawyers of this city. I have good feelings towards them; nevertheless I will reprove the lawyers and doctors anyhow. Jesus did, and every Prophet has; and if I am a Prophet, I shall do it: at any rate, I shall do it, for I profess to be a Prophet.

The maritime laws of the United States have ceded up the right to regulate all tolls, wharfage, &c., to the respective corporations who have jurisdiction, and not to individuals.

Our lawyers have read so little that they are ignorant of this: they have never stuck their noses into a book on maritime law in their lives; and, as Pope says—

'Shallow draughts intoxicate the brain:
Drink deep, or taste not the Pierian spring.'

Our city lawyers are fools to undertake to practise law when they know nothing about it.

I want from this time forth every fool to stay at home and let the steamboats and captains alone. No vessel could land anywhere, if subject to individual laws.

The Corporation owns the streets of the city, and have as much right to tax the boats to make wharves as to tax citizens to make roads. Let every man in this city stay at home, and let the boat-captains, peace-officers, and everybody alone.

How are we to keep peace in the city, defend ourselves against mobs, and keep innocent blood from being shed? By striking a blow at everything that rises up in disorder.

I will wage an eternal warfare with those that oppose me while I am labouring in behalf of the city. I will disgrace every man by publishing him on the house-top, who will not be still and mind his own business. Let them entirely alone, and they will use themselves up.

I was visited by an old gentleman this morning, who told me that the spirit of mobocracy was about subsiding. A couple of merchants in this city (I will not tell their names,) have told the country people not to bring butter, eggs, &c., to Nauvoo for sale; at least, so the people abroad say.

Now, if they will not let the people bring in their produce, the people will not buy their goods; and the result will be, the merchants will get the spirit of mobocracy.

Another man (I will not call his name,) has been writing to the *New York Tribune* some of the most disgraceful things possible to name. He says, in that article, that there are a great many donations to the Temple which have been appropriated to other purposes.

His object evidently was to stigmatize the Trustee and excite prejudice against us abroad. But I pledge myself that whoever has contributed any old shoes, harness, horses, waggons, or anything else, if he will come forward, I will show that every farthing is on the book and has been appropriated for the building of the Temple.

I pledge myself that if he finds the first farthing that we cannot show where it has been appropriated, I will give him my head for a football.

He also states that the Temple cannot be built, it costs so much. Who does not know that we can put the roof on the building this season, if we had a mind to? By turning all the means from the Nauvoo House and doubling our diligence, we can do it.

There are men in our midst who are trying to build up themselves at our expense, and others who are watching for iniquity, and will make a man an offender for a word. The best way for such men is to be still. If I did not love men, I would not reprove them, but would work in the dark as they do.

As to who is the author of the article in the *Tribune*, read it, and you will see for yourselves. He is not a lawyer; he is nearer related to a doctor—a small man.

(Mr. McNeil inquired if he was the man.) No; I do not know you: you are a stranger. But I will rest myself and give way for others.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 12, 1861.

THE DUTIES NOW BEFORE US.—By reference to our Editorial article in another page, upon the "Changes and Appointments for 1861," it will be seen that the Presidency here, with a view to relieve the brethren who have laboured long in the ministry throughout these lands, and to better carry out the instructions and wishes of the First Presidency, have been led to make some changes in the ministry. The Saints who have watched the Spirit manifested through the First President of the Church in his late counsels and instructions to the Elders cannot fail to have perceived that he has been powerfully moved upon to set forth in plainness the pure principles of righteousness which should govern them in their labours in the ministry. He has expressed the determination to have these instructions carried out by the Elders. The Presidency here feel the weight of the obligation resting upon them to put in force his wishes, realizing that it is the mind of the Lord, and that in doing this the entire Church in these lands, officers and members, will be benefited. Every one who is to any extent conversant with the history of the people of God in these days, and has a belief in the divine origin of the Gospel obeyed and declared by them, must be aware that the only path the Saints can safely pursue is that pointed out by the Prophet of God. What was true of ancient Israel under the guidance of the Prophet Moses is true of modern Israel under the guidance of the Prophet Brigham. Whenever they listened to his counsel and the commandments given by the Lord through him to them, they were preserved and prospered; but when they disregarded his counsels and hardened their hearts to disobey his instructions, they had neither safety nor prosperity.

Among other changes that we have been led to make, it has been deemed proper to alter to some extent the duties of the Pastors, or as they are now known, District Presidents. Instead of the Conference Presidents making their reports and paying their monies as heretofore to the Pastors, we wish them to be sent direct to this Office. After canvassing this matter in all its lights, we are of the opinion that this change will be attended with beneficial results. We think it will be less expensive, as it will leave the District Presidents free to attend to the other duties of their calling in any portion of the field, without compelling them to repair at the end of every month to their stated place of business, besides freeing them from many little expenses connected at present with the making out and forwarding of the reports of the Conferences in their Districts. The business of this Office may be increased somewhat by this change, but not to so great an extent as to be too burdensome. We desire the District Presidents to be freed from everything that will curtail their usefulness in the ministering of the word of life to the people. Instead of having a home in some particular place in their Districts, where they would spend a large portion of their time, it is expected that their home will be wherever their presence and instructions are most needed, caring for and penetrating every portion of their

fields, and exercising ceaseless vigilance in attending to all the interests of the work of God entrusted to them and to those under their presidency. Though they will be relieved from the business of transmitting the reports and funds of their Districts to this Office, yet we wish them, as they visit their Conferences, to have access to the books and reports, and to keep themselves informed as to their condition. We shall furnish each District President with a monthly report from this Office of the amounts received from each of the Conferences of his District during that period, which he can from time to time compare with the Conference books. This is a duty which we shall expect him to attend to.

As it is now expected by the First Presidency of the Church that the Priesthood of this Mission will sustain themselves, independent of the Tithing and other Church funds, it is desirable that the expenses of the Elders should be as light as possible. That the Tithing and other Church funds might be kept intact for the uses for which they were designed, and the Saints in these lands be cleared from the expense of bringing the Elders from and returning them to Zion, President Young counselled the raising of a Missionary Fund. Through that fund those who have not the means to fit themselves out are furnished with sufficient to carry them to their fields of labour and to pay their expenses on their return; and if their families, during their absence, should run short of means to provide for themselves, they are provided for. This arrangement takes these expenses from the shoulders of the Saints abroad, where they have hitherto mainly rested, and places them upon the Saints at home.

The Elders no longer have any necessity to call upon the Saints for donations for any of these purposes: food and raiment and means to enable them to attend to their ministrations wherever needed, are the wants they will need to have supplied. They must dispense with superfluities. They must not frequent places of amusements, exhibitions, and the like. Whatever means they may be blessed with should be wisely used, and, if more than sufficient to supply their own economical wants, should be devoted to gathering the poor and otherwise promoting the cause in which we are engaged. They should not be lovers of money. Our missions to these lands are not for the purpose of accumulating it, but to save the souls of men. The manner in which we can best accomplish this should engross our entire attention. President Young indulged in the hope that the establishment of the Missionary Fund would have this effect upon the Elders, as it would relieve them from care respecting themselves and families, and would enable them to concentrate all their thoughts on the duties of their mission. If it should have this effect, (and who can doubt but it will?) there will be an increase of faith and power among the Elders that will be felt from one end of this Mission to the other. The character of the Elders will be elevated. The Saints will feel the change, and their confidence in the Priesthood will be unfaltering: the world will feel the change, and their attention will be directed to the truth.

It is not too much to anticipate that great results will follow a course of this kind, if adopted by the Elders. We hope that all, without an exception, will adopt it, and seek to enter fully into the spirit that animates the authorities at home and dictates their counsels and instructions.

We wish the Presidents of Conferences to keep a strict account of all funds donated in their Conferences for rents, Elders' expenses, &c., &c., and how and upon whom expended, and forward a quarterly statement of the same to this Office. We are held to a strict accountability on these points, and we expect the Elders to feel themselves equally accountable.

INTERESTING CORRESPONDENCE.—The excellent dish of news furnished us in the letter of brother Wm. H. Hooper, the Delegate for Utah to the U. S. Congress, which will be found in another page, cannot fail to prove interesting to our readers. The eyes of the world are directed to the United States at the present time, and every event that transpires there is watched with interest by all, but particularly by the Latter-day Saints. We can see the hand of the Lord in all that is taking place there, and it is interesting to watch the development of events precisely as foretold by the Lord through his servants many years ago.

We sincerely hope brother Hooper will find nothing interfere with the carrying out of the design he entertains of writing to us weekly. His communications will always be received with pleasure.

CHANGES AND APPOINTMENTS FOR 1861.—The following changes and appointments in the Ministry have been made, after serious deliberation and a proper consideration of the circumstances surrounding the various Branches and Conferences of this Mission. As will be seen, we have deemed it wise and expedient to release all the Pastors, with one or two exceptions. They have been labouring in the ministry in these lands for many years, without the privilege of gathering to Zion. Now that the Mission is better supplied with experienced help from the Valley than it has been for three years past, and the labours of these Elders can be spared, we wish to see them emigrate to Zion. We cannot promise definitely that they shall go, but we mean to do all in our power to assist them in going; and we have every reason to believe that they will second us in our wishes by doing all in their power to get away.

Elder John L. Smith is appointed to succeed Elder Jabez Woodard in the presidency of the Swiss and Italian Mission.

Elder John Brown is appointed to succeed Elder John Cook in the presidency of the District comprising the London, Kent, and Essex Conferences.

Elder Milo Andrus is appointed to succeed Elder C. W. Penrose in the presidency of the District comprising the Birmingham, Warwickshire, Staffordshire, and Shropshire Conferences.

Elder John Kay is appointed to succeed Elder William Bayliss in the presidency of the District comprising the Manchester, Liverpool, and Preston Conferences.

Elder David M. Stuart is appointed to succeed Elder George Teasdale in the presidency of the District comprising the Glasgow, Edinburgh, and Dundee Conferences.

Elder James Brown, third, is appointed to succeed Elder David John in the presidency of the District comprising the Nottingham, Leicestershire, and Derbyshire Conferences.

Elder Joseph F. Smith is appointed to succeed Elder Thomas Wallace in the presidency of the District comprising the Sheffield, Bradford, Lincolnshire, and Hull Conferences.

Elder William Gibson is appointed to succeed Elder William Moss in the presidency of the District comprising the Cheltenham, Herefordshire, and Worcestershire Conferences.

Elder C. V. Spencer is appointed to succeed Elder Edward Hanham in the presidency of the District comprising the Southampton, Reading, and Dorsetshire Conferences.

Elder E. H. Blackburn is appointed to succeed Elder William Jefferies in the presidency of the District comprising the Norwich and Bedfordshire Conferences.

Elder George Halliday is appointed to succeed Elder Willet Harder in the presidency of the District comprising the South, Wiltshire, and Land's-End Conferences.

Elder John S. Gleason is appointed to succeed Elder Joseph Stanford in the presidency of the District comprising the Newcastle, Durham, and Carlisle Conferences.

Elder William H. Dame is appointed to succeed Elder James McGhie in the presidency of the Manchester Conference.

Elder Samuel Hargraves is appointed to succeed Elder Samuel Francis in the presidency of the Durham Conference.

Elder John Needham is appointed to succeed Elder William H. Kelsey in the presidency of the Kent Conference.

Elder S. H. B. Smith is appointed to succeed Elder William Halls in the presidency of the Bradford Conference.

All Elders, now engaged in the ministry, not designated in the foregoing, will continue their labours in their respective fields, subject to the provisions in the instructions given to the District and Conference Presidents.

It is our wish that every retiring Elder do all in his power to leave his District or Conference in such a condition that his successor can assume the responsibilities thereof with satisfaction and pleasure, taking all pains to communicate every item of information that will be of use to him in the magnifying of his new duties.

AMASA LYMAN,
CHARLES C. RICH,
GEORGE Q. CANNON.
} Presidents of the Church of Jesus Christ of Latter-day Saints in the British Islands and adjacent countries.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 14.)

CHAPTER VI.

SCRIPTURAL EVIDENCE.

Man's Relationship to Deity.

From the demonstrations of Scripture that immortality is a natural continuation of this state of existence, and that immortal beings are simply men and women, but with their attributes perfected, and the powers of eternal life perfected within their organization, we move naturally up to the question as to what the Scriptures say respecting the true character of God and the relationship which mankind hold to him.

But let not the reader suppose, because we are treating now mainly of truths that relate to a material world and to man's bodily existence in the future, that "Mormonism" teaches us to anticipate material pleasures as the chief basis of our future heaven. It must be understood that we are now simply treating of one portion of truths that relate to God and man. "Mormonism" has as much or more to say of the spiritual pleasures of a future state as any system that preaches up a purely spiritual heaven could have; but it keeps its grasp on the opposite truths as well. And it has as much to say respecting the unutterable distance between man and God, his omnipresence and majesty, as concerning the simple facts about him to which we are now drawing attention.

The great difficulty that exists in the way of mankind understanding that they really are related to Deity lies principally in the fact that they do not understand the greatness of their own souls. Ages of religious labour devoted mainly to making man think himself as mean and contemptible a thing as possible, combined with the constant spectacle of ignorance, misery, and death ever before the eyes of mankind, have crushed the spirit of man, given rise to the creed that he is a poor worm of the earth, and led him to think, when he read in the Scriptures to the contrary, that such statements could not be true in their literal sense.

Another thing that makes it difficult at first sight for mankind to believe in their relationship to God arises from their misconception of his true nature. They see evidences of his power thick around them in every element and in every organized being that lives. They feel and see the omnipresence of his power, and conclude that an omnipresent being can bear no relationship to themselves. Their error consists in their mistaking the operations of the Creator's Spirit for the Creator himself.

Nothing is truly plainer than that some life-producing power exists not only in all

that surrounds us, but in our very selves; but these manifestations are produced by an element of life that proceeds from Jehovah's abode, and is called his Spirit, or the Holy Ghost. It is that life-giving element by which he operates throughout all space. It controls all things, from the veriest atom to the mightiest world. Every created thing is organized and prepared to exist in harmony with the eternal laws; and because of the perfection of these organizations, combined with the power of this eternal Spirit, influence, or element, the chain of life eternally proceeds. But the controller of this organizing power is a celestial being, whom we are taught to call "Father," who exists in the heavens in the form of man, and, by the immensity of his wisdom and the perfection of his organizations, holds the key of all these eternal movements.

That intelligence, working through a divinely-perfect organization, can govern and control so much, may seem immense: but let us look at an instance of the power of organization on true principles, even on an earthly scale. Go, for instance, into some Government factory, where from fifty to a hundred machines of various kinds are at work, all fed by some central engine, to which they are each attached by straps or bands. Behold them all in flying operation, a thousand wheels spinning at once,—every machine hard at its peculiar work—one drilling, another planing, another turning, and another crushing or stamping the metal into shape, while each, attended by its group of workmen, is working its allotted material into shape with such exactness that, when the various portions produced by the various machines are brought together, complete instruments of warfare will be produced, capable of spreading death and destruction all around. One man holds the key of all this moving power, by one turn of whose hand at the appropriate spot the whole whirling mass of wheels, with every attendant operation, can be stopped, deadlocked and hushed at once, and hundreds, and in some cases thousands of men thrown useless on their hands, and kept so dependent on the will of this one individual.

Again: In a moment, by another simple movement of this man, all is suddenly alive again: every strap, hand, and wheel is in motion; the furnace roars; the crushing, turning, hammering, and planing all proceed; clashing and crushing sounds fill the air; every machine has become a thing of life; and from end to end of the vast factory the work is rushing on. This is what can be done by the power of organization with man's poor puny wisdom! What, then, may we not suppose can be effected by Divine organization arising out of the wisdom of a God!

We admit this is a poor parallel to the immense machinery that fills the universe; but it serves to show that there is no more necessity that its Almighty Governor, with his vast intelligence, be present in every operation of nature than there is that the engineer should be in every strap or stand, with hand on every wheel.

We read that Jesus, after his resurrection, while differing neither in size nor in general appearance from the generality of men, could say, "All power is given unto me *in heaven and on earth.*" If he who trod the road to Emmaus, and, sitting on the river side, eat of broiled fish and an honeycomb, could hold a governmental power felt throughout the regions of space, and yet be a personage of the stature and form of man, certainly his Almighty Father could do the same.

The world have yet to learn that wisdom and intelligence, acting on the everlasting laws of truth and righteousness, constitute the elements of Divine power. God has ever sought to familiarize mankind with the fact of the almighty power of eternal truth. He has continually sought to demonstrate to them that his power, sanctification, holiness, and majesty lay not so much in the form or size of his person as in the harmony of his proceedings with the truth: hence he has made no secret about his personality, but has been declaring it right on from the creation of the world,—his object being to demonstrate to mankind their nearness to himself, and to teach them that his glory and superiority lay in the perfection of his attributes, and that the truth perfected within their souls could lift them up to the same transcendent height.

Hence, at the very commencement of the Divine history, we are told that God made man "in his own image." After this, we are informed by every Prophet who conversed with Deity that he saw him in that identical form. We pass by the detail of multiplied times when he was thus seen, and come on to the time

when his own Son came upon earth to give man an idea what the Deity was like in person as well as character. Hence it is said that by him was the Father "manifested" to the world; and that there might be no mistake about his manifesting the form as well as the virtues of the Father, it is said that he was the brightness of his glory and "*the express image of his person.*"

The "*person*" of the Father is thus declared in a sentence; for we all know what kind of a person Jesus had. What need, then, of any mystification on the subject? But the tendency of man's disposition is always leading him to run away from simplicity, and to hunt for something incomprehensive and far-fetched. Hence he vainly tries to cover the idea with an ambiguity, and says a "moral image," not a bodily image, must be the only thing meant. But other facts recorded in the Scriptures settle this question in a very simple way.

Setting aside the fact that it is in the description of the making of man's *body*, and not his spirit, that this language is used, we read that God gave a law to Noah that he would require the life of man, of man's fellow, or of beast, saying, "Whoso sheddeth man's blood, by man shall his blood be shed;" and the reason given by the Almighty for this law is, "*for in the image of God made he man.*" Now, where is the point of this reason for thus killing man or beast that destroys the body of man, but in the fact that in killing man they destroyed that which resembled God? A beast cannot destroy a "moral image!" We all know that a bodily image is all that man or beast can destroy, and therefore a bodily image is that in which man resembles Deity.

(To be continued.)

EXTRACT OF A LETTER FROM HON. W. H. HOOPER.

House of Representatives, Washington City, December 16, 1860.

George Q. Cannon, Esq.

Dear Brother,—I regret I have none of your favours to reply to, but find you indebted to me for an answer to my favour of the 6th inst., addressed to you previous to your sailing from New York. As this will not reach you before your arrival at your field of labour, I trust your time will not be so much taken up to prevent you giving me a good, warm, lengthy reply.

My favours from home are from President Young to the 15th, Hooper, Eldridge, and Co. to the 22nd. Nothing of much moment, save the deaths of brothers Darwin Richardson and John G. Lynch. The President writes in good spirits—speaks of having enjoyed his southern trip very much—urges the admission of Utah. They had heard of the election of Lincoln, but nothing of the Secession movements. I forwarded him the message, as well as two lengthy communications, posting him fully in all matters of interest, by the Pony Express. I shall continue to do so weekly through the session. I am in receipt of a letter from Brother Snow: he speaks of the good health of himself and brother Pratt, of their flattering prospects in their fields of labour, and of their intended visit to see me.

I have caused to be forwarded to you the *Daily Congressional Globe*, which, with the *Herald*, (you of course take it,) will fully post you in all that is passing politically (at least upon the surface). Dissolution is inevitable, and the only object now of holding out a compromise is to conciliate and hold in the Border Slave States. The Cotton or Gulf States will go out. You get Mr. Buchanan's policy from his Message. Mr. Cobb [Secretary of Treasury,] differed and left. General Cass [Secretary of State,] takes a more strenuous view of the matter than Mr. Buchanan, rather favouring coercion: he also goes out. 'Tis said Mr. Thompson [Secretary of Interior,] will resign to-morrow. It is hard to leave Old Buck in his troubles! Don't you pity him, poor old man?

Judge Black, it is said, goes into the State Department—a good appointment. Governor Thomas is in Cobb's place.

The Committee of Thirty-Three are hard at work; but I apprehend their

work will be what Shakespeare calls "love's labour lost." One thing they will do—that is, lead the public mind to those wholesome provisions which will be amendatory to the Constitution, fixing by constitutional law the right of the Territories to sovereignty in legislative capacity as well as in the elective franchise, by the selection and election of those who are to govern them. You will see the entire press and politicians (particularly Republicans,) are drifting in that channel; and if you recollect, I stated to you months ago that popular sovereignty would be one of the leading features of Mr. Lincoln's administration, if he should be elected. I think that what is called the Enabling Act will also be embraced, if the Constitution should be amended, giving the Territories the unconditional (save a population qualification and republican constitution) right of admission.

Mr. Sherman will recommend the admission of all the Territories this winter, or all those who are willing to take upon themselves the expense and responsibilities of a State Government. This is rather a change from last winter. Previous to these demonstrations, or the recent advices from home, I was fully convinced that the time had arrived to present our Constitution, and I had determined to do so, seeing that a good point could be made. I shall embrace the first opportunity to offer it. I have conversed with Mr. Grow, Mr. Colfax, and many others on the subject. I think three-quarters of the Republicans of the House would vote for our admission; but I may be mistaken. Many say they would gladly "swap" the Gulf States for Utah. I tell them that we show our loyalty by trying to get in while others are trying to get out, notwithstanding our grievances, which are far greater than those of any of the Seceding States; but that I consider we can redress our grievances better in the Union than out of it: at least we'll give our worthy uncle an opportunity of engrafting us into his family; and if he don't want us, we must then carve out our own future. But as I have already spun out this letter longer than I intended, or than you may find time to read, and as I design writing you weekly, if I can, I will now close.

My love to yourself and all our brethren. May God bless you is the prayer of your friend and brother,

WM. H. HOOPER.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The King of Prussia died on the 2nd inst. The Douro is flooded higher than was ever known. The siege of Gaeta, notwithstanding the rain and snow, continues furiously. Disturbances have taken place before the palace of the Archbishop of Naples. Agitation increases in Sicily. Devastating inundations have occurred in Spain. Sultorino, Spizza, and Klek are being fortified, to prevent Garibaldians landing. It is rumoured at St. Petersburg that 150,000 men are to be concentrated in Russian Poland. Private letters from Mostar report that the people of Piva, Droppeg, and Bangano have revolted, and chosen the Government of Montenegro.

AMERICAN.—Late New Brunswick papers report a terrific gale in the Gulf of St. Lawrence. The railway wharf at Shediac was destroyed; five buildings were blown down or floated away; two schooners were driven from their moorings high and dry up into the fields, and a great number of trees were prostrated. On the 16th November a strong east wind prevailed in G. S. L. City most of the day. In the evening it subsided a little, but it blew again with great force before morning, doing, however, but little damage. In Davis, Weber, and Box Elder counties the wind commenced blowing on the 15th, and continued about forty-eight hours, sweeping nearly everything before it in many places, doing great damage to buildings, fences, stacks of hay and grain, and other movable things that were in its course. At Centerville several buildings were severely injured, roofs blown off, &c. At Farmington the force of the wind was tremendous, and the amount of damage done to houses, barns, stables, sheds, hay and grain stacks, fences, &c., has not as yet been reported. The city of Ogden suffered severely. Forty dwellings are reported to have been more or less damaged, and some of them nearly demolished. The large and elegant Tabernacle was considerably damaged. North Ogden was also visited by the storm, which left many traces of its violence on houses, stacks, fences, out-houses, and other erections. At Willard, the southern settlement in

Box Elder county, much damage was done to buildings, several being unroofed, stacks of hay and grain injured, and some seventy or eighty tons of hay burned up. The *Mountaineer* of the 17th November says—"President Young has now in course of completion a private school-room, which, in proportion to its size, is *par excellence*. The Thirteenth and Fourteenth Wards have each erected, and are fast completing, two excellent buildings, to be used for schools and public meetings of every kind. Nor are our friends in the outer settlements far behind the chief city. Everywhere improvements are going on. Private dwellings and school-houses are being built in numbers, and a feeling to educate and cultivate the mind seems to predominate." Captain Walter M. Gibson left G. S. L. City on the 21st Nov., *via* the Southern route and the Pacific, for the East Indies.

THINGS WORTH REMEMBERING.

"The Fatal Oxford Assizes."—These assizes were so called from the fact of the High Sheriff and 300 persons dying suddenly, in 1557, of a distemper caught from the prisoners.

First Methodist Meetinghouse.—About 1740, John Wesley preached to many thousands of persons in Moorfields, at Kennington Common, and Blackheath. The first metropolitan chapel of this celebrated preacher was at the "Foundry" in Moorfields.

"Under the Rose."—Roses were brought from Italy and first planted in England in the year 1522. They were consecrated as presents from the Pope of Rome, and were generally placed over confessionals as the symbols of secrecy. Hence the phrase, "under the rose."

"Spinsters."—Among our industrious and frugal ancestors it was a maxim that a young woman should never be married until she had spun herself a set of body, table, and bed linen. From this custom, all unmarried women were termed spinsters—an appellation which they still retain in all law proceedings.

English Navy.—The navy of England was first established by King Alfred; Edgar had a fleet of 400 sail; King John a fleet of 500; Edward III. one of 700; and Henry VII. was the first who began to build a royal navy. The Navy Board was established in 1625, and the Navy Office was founded December 4, 1644.

Strength of Ice.—When the thickness of ice is an inch and a half, it will bear the weight of a man; when about 3½ inches, it will bear detachments of Infantry with their ranks rather wide apart; with a thickness of 4 4-10ths inches, 8-pounders can be conveyed over it on sledges; 5 2-10ths inches will bear 12-pounders; 8 inches will bear 25-pounders; and a thickness of 12 inches will bear almost any weight.

Origin of English Newspapers.—In England the first newspapers may be considered due to the Spanish Armada. When the Spanish fleet was in the Channel, it occurred to Elizabeth and her Prime Minister, Burleigh, that it would be wise policy to prevent, during a moment of general anxiety, the danger of false reports, by publishing real information; and with this object was issued the first English newspaper, *The English Mercurie*.

"The Scavenger's Daughter."—In the reign of Henry VIII., Sir William Skevington, a Lieutenant in the Tower, immortalized himself by the invention of a new engine of torture, called Skevington's Irons, or Skevington's Daughter, which was known and dreaded for a century afterwards under the corrupted name of the Scavenger's Daughter. This instrument rolled and contracted the body into a ball, until the head and feet met together, and forced the blood to ooze from the hands and feet, and frequently from the nostrils and mouth.

Egyptian Paper.—The Egyptian paper was made of a rush or reed, called papyrus, or biblus, growing chiefly in Egypt, on the banks of the Nile. The Egyptians, in making this reed into paper, cut off the two extremities: the stem was then slit lengthwise into two equal parts, and from each of these the thin scaly coats or pellicles were stripped with a sharp instrument: the innermost skin was considered the best, the outer the worst, forming paper of different value. Pliny gives the names of twelve different qualities of these papers. When the films of the papyrus were removed, they were laid out flat upon a table, and two or more were laid across each other, so that the fibres lay at right angles. In this state they were fastened together by being dipped in the river. The water was then pressed out, and the films left to dry; after which they were pressed and beaten with mallets to obtain a smooth surface. This then constituted Egyptian paper.